Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

UNION THEOLOGICAL SEMINARY
Library of the
New York
MAY 1

Official Coast Guard Photo

Shipboard Baptism, Somewhere in Pacific

Aboard a Coast Guard-manned invasion transport, standing off a newly-won Pacific Island, coast guardsmen kneel before Lieutenant W. G. Smeltzer, USNR chaplain, to be baptised. The visiting chaplain lives at 925 Oakwood Place, Tarentum, Pennsylvania; the coast guardsmen are Lanier S. Burchett, seaman first class, of Russell Springs, Kentucky, and Howard E. Marston, also seaman first class, of Rockland, Maine. Both are crew members of the transport helping to carry the fight into Jap islands in the Far West Pacific.

FOUNDED 1823

READERS WRITE

"Fr. Curran"

"Most of us Americans who cannot go along with the 'America Firsters,' love America above other countries; we believe in Washington's warning to avoid entangling alliances. Neither do we care to see America taken over by foreign ideologies. But we did not lull ourselves into believing before Pearl Harbor, America proper could remain safe while the rest of the world was being burnt up by the 'Axis.' We do not believe America can prosper while the rest of the world is being ground under by poverty and tyranny; not for long anyway. In our international trade, we must be buyer as well as seller. A real American willingly credits other people for their achievements and good points.

"Recent articles in ZIONS HERALD criticizing phases of Russian policy proves your paper not a Communist appeaser. I admire your stand against Catholic baiting though you criticize some phases of the Catholic hierarchy. We average Americans disapprove of extremism either of the Right or Left: call it Nazi, Communist, Fascist or any other impressive name. A real Christian disapproves of any ism putting itself above his religion. However, many real Christians do not believe in permitting the extremes of Communism to cause him to hate the Russians or see no good in Russia. Many Christians know how the extremism of Christian fanatics can about equal the extreme of the Leftist fanatics."

Yours truly,

J. W. CHENEY,
Manchester, Conn.

"Fr. Curran ourlines his position very cleverly. The danger is not so much in what he says here, but in what he omits to say. Russia is our ally now. That she knew in 1939, when she 'became political and military ally of Nazi Germany' of racial, religious, and political persecutions in Germany, might also be said of Americans at the time who heard atrocity stories, and passed them off as propaganda.

"But we all know better in this year 1945. American lives depend on our finding 'common ground' with Russia, and with the other countries of the world. Fr. Curran can think what he likes along political lines—but he should hesitate to offer his opinions as those of whole groups of his co-religionists, and he should cease appealing to *Irish*-Americans, *Polish*-Americans, *Lithuanian*-Americans as members of these *races*."

Sincere good wishes,

MARY FITZGERALD,
The Frances Sweeney Com.,
Boston, Mass.

Prayers at San Francisco

"My father was a charter member of the East Maine Conference. After twenty-seven years of strenuous pioneer work sickness compelled him to retire. ZIONS HERALD was a welcome weekly guest in the parsonage home. When I was a schoolboy my father told me that the regular reading of the HERALD would be a valuable education. For the last forty-six years I have been a member of the New England Conference, and I have found instruction and inspiration in reading the vigorous and pertinent editorials in this religious journal. Your recent editorial, 'They Prayed at San Francisco,' seems to be an apology for the absence of prayer at the opening of the World Security Conference and an effort to excuse that serious lack by the specious plea that it would have been difficult to arrange for formal prayer because so many religious faiths were represented. You are too young to remember the Congress of Religions which met in Chicago many years ago. Permit me to inform you that all the great religious faiths were represented at that assembly—Catholics, Protestants, Jewish, Mohammedan and others. They were surprised when they found that they could all unite in the Lord's Prayer. A similar program could have been adopted at San Francisco. When the representatives of nearly fifty nations meet to consider the solution of problems that will affect the peace and prosperity of the world for uncounted centuries, it certainly would be appropriate to ask for the guidance and wisdom which only God can provide. With the possible exception of the atheistic Russian Communists, none of the representatives would be disposed to object to audible prayer at the first session. The opening addresses of the various chairmen were printed in five languages, including the Russian and Chinese and distributed so that all could understand what was said. The printing and circulation of the Lord's Prayer in the same languages would have provided for reverent and intelligent participation in an appropriate period of worship. The expense would not have been much more than the cost of the cocktail party that was arranged for the chosen few. More public and private prayer and less petty politics would help in securing permanent peace and prosperity.

(Rev.) WILLIAM M. CRAWFORD,
Reading, Mass.

Fair Employment

"I have read your editorial, 'Massachusetts Beware'! (Z. H. May 9th).

"I have therefore written to two representatives asking them *not* to vote for the Curtis bill, but to vote against it.

"I don't see why we should say to the business man that he *must* be *governed* according to that bill. Why shouldn't he be perfectly free to choose his own employers?

"I believe in freedom of worship. Now that we have won the European War for freedom, why take away our freedom?

"And is it Constitutional?

"Business possibly has been interfered with too much during this war."

Yours for freedom,

GEORGE B. PRATT,
Chelsea, Mass.

Maine Answers Southern Methodist

"By all means let us have two Race Relation Sundays, not only in Boston, but nationwide; that's nothing to be ashamed of. Ever since the downfall of Germany, the only place I know of where race discrimination is legalized is in the U. S. A. The shame for that is for those who tolerate the system.

"As for conscription, or compulsory military training, Germany had that ever since Bismark, and see where it got her!"

F. L. CANHAM,
East Dennis, Mass.

Retract on Sibley Hos
Case

"I hereby wish to change my co
with respect to the Sibley Hospital
"After hearing the evidence and
nesses produced by those who are
the complaint, I find that I was in
several points of the issue. I hereb
clare myself, and retract my form
ment to the press as to its being
hoax).
"Their investigation followed m
was more in detail and was not ava
me until now.
"I apologize for all errors on my
(Signed) C. E. C

The following resolution was ad
the members of the Washington Co
at its sessions, May 17, 1945:

Whereas, Sibley Hospital, Wa
D. C., is a Methodist institution an
ing to the Board of Directors and
is affiliated with the Women's Di
Christian Service and the title is hel
Women's Home Missionary Society
former Methodist Episcopal Church

Whereas, we feel that an institut
backed by the church should fol
teachings of Christ, and

Whereas, on December 22, 1944
4:30 and 5 a.m., a young Negro mo
given birth to a baby on the sidew
in a half block of Sibley Hospital,
fused emergency treatment, admis
hospitalization by this hospital s
cause of her race and was forced t
on the sidewalk with her new-born
sub-freezing weather for twenty m
more until an ambulance arrived
her several miles away to Gallinge
tal and

Whereas, these facts have been in
and corroborated by the Civic Com
the Washington Methodist Ministers
the D.C. Branch NAACP, the
Committee on Sibley Hospital and t
odist Layman's Committee on Sib
pital and

Whereas, we maintain that the
accorded this young mother is inhu
christian and unworthy of a Christ
tution, therefore, be it resolved,
Washington Conference of the M
Church in Annual Session assembl
record as protesting the discrimina
inhuman treatment accorded thi
mother and,

Be it resolved that this Conferenc
a change in the policy of Sibley Hos
that there be no discrimination in
pitalization of patients on account
color or creed, and

Be it resolved that a permanent
ton Conference Committee be app
investigate and take action on the
accorded Negroes by Methodist hosp
be it requested that similar comm
organized in the other conferences,

Be it further resolved that copie
resolution be sent to the authoritie
ley Hospital, the Board of Hosp
Homes, the Women's Society of
Service, the Board of Bishops an
church and secular press.

Signed

ROBERT M. WILLIAMS — CALEB E. C
ELY L. LOFTON — LILLIE M.
W. E. FLETCHER — MARY E. H
CHARLES S. BRIGGS — SUMNER U.
FRANK J. FRYE — F. F. KING

B. P. JORDAN

White Collar Meets Dirt Farmer

ANNIE CROSS ELLIS

recently appointed minister to a sparsely settled of northern New England, called Granite Cross pressed a tender kiss upon the upturned face of e, and said regretfully: "I'm sorry to leave you tackle the problem of making this huge building osy home, but I really must begin to make calls acquainted with the folks whom I hope to gather r sadly neglected church. Regardless of whether ve ever attended services there, I am going to com- his morning and call at every house in the valley." d luck to you, dear husband. My task of planning do with a ten room parsonage for two persons, about as difficult as yours, but we will pray for her.

y such a large house was built for a parsonage is me," she continued, "unless the former ministers ge families."

v that I recall it, my father told me that in the ears of his ministry, from six to ten children com- the average family of a clergyman," her husband .

ll, all that I can say to that situation is, that God ave taken care of them, for how else could they ved on such small salaries?"

think of it, after spending years in colleges, and without everything except ab- necessities, to be given a charge is. Why this hamlet isn't even asoline map.

I'm not going to complain, or onsider myself, Paul dear, but ly does not seem fair to you ave the ability to make some- big out of your talents, to be a place where evidently there one to appreciate your fine t.

give me, dear patient husband e, for making you sad. I am ed of myself, but my nerves imply gone ragged, thinking of living in this great f a building, with a handful of furnishings, when ally ought to be in a cosy bungalow with flower at the windows and ruffled muslin drapes."

h a heavy heart, but with a smile forced upon his ace, Paul Brewer waved gallantly to his wife, as he l his shabby car toward the straggling signs of habi- on the valley road.

ng a farmer at work in a field adjoining a neat set ldings, he parked his car by the side of the dirt road, alked over where the man was gathering some fine es from already frost withered vines.

h a courteous greeting the young man introduced lf as the new pastor of the local church.

e had struck the farmer, he would not have caused surprise.

sing himself to his full height of six feet plus, the looked upon the caller in his neat dark blue suit and broadcloth shirt and glistening starched collar, ered by his college bred wife.

dirt stained blue shirt and overalls worn by the farmer, with the odor of perspiration emanating from him, the huge hands stained with contact with earth, the ruddy hue of his healthy cheeks, made such a marked contrast to his caller's appearance that the farmer burst into a series of explosions. First a hearty guffaw, then a string of extreme profanity, which was so commonly used in his vocabulary that he meant no offense to his caller. Lastly he ejected a cascade of tobacco juice that showered his heavy leather boots.

"So a little squirt like you has been sent here to save our souls!

"Well, I for one, don't belong to the church at the Corners, and have never been inside it except when some friend of mine had a funeral service there. Some of the church members there go to meeting on Sunday and pray and sing and act so almighty pious that you would wonder how they could endure living in this wicked world. But on Monday and all the rest of the week, they break all of the ten commandments and a lot more that ain't in the Bible.

"I have no use for hypocrites, and they are always found in the church, just as they was when Christ was on earth. They have never changed their style.

"I ain't got a thing against you, for I never saw you before, but don't waste your time talking church or religion to me.

"I'll tell you something young man, that perhaps no one has ever told you. If you knew what real hard work is, and could begin to do a fraction of what we farmers do in a day, then I would feel more respect for your calling, and might become interested enough to drop in some Sunday and listen to your line of thought.

"It gets my dander up to see you tailored models riding around with lily white hands, and invite us to attend church, and of course that means to help support you in idleness.

"I'll bet that you never did a day's work in your life, such as I do every day, and I'm old enough to be your father.

"Why I've been up since four o'clock this morning and every morning. I never get through work much before nine o'clock at night, and sometimes it's after ten, if some of the critters stray out of the pastures and I have to hunt them in the dark.

"When I finally get set down to read the morning paper from Boston, I'm so tired that I fall asleep and would lay there all night in my chair, if my wife did not rouse me up to get to bed. It never seems any time at all before the alarm clock wakes me up to let me know that it is four o'clock again.

"I have fires to build, cows to milk and turn out to pasture, hens to feed, horses and pigs. By the time I get back to the house, my wife has breakfast ready and I swallow it, and I mean just that.

"I must rush out to get the milk ready to haul to the railroad siding five miles away, where it is picked up by a freight and taken to Boston. There it is sold for three

times as much as I get for it, yet I do all the hard work, I have the investment in the cattle, raise the feed, and haul the milk to the railroad.

"Every year I do some work on the highways, cut wood enough to use the year round for cooking and heating, as we have no gas here.

"Often I am called upon to dig a grave for some of the town folk. The sick are always with us like the poor, and I aim to do my share in helping with the work when a neighbor falls sick.

"My wife is none too well, and I try to help her with the heavy work.

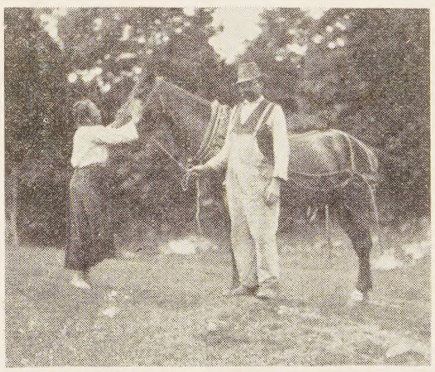
"There is always fencing to repair, so to keep the cattle in the pastures, and the stone walls always need a little going over in the pring, as the snow and frost throws out the stones.

"I raise most of the vegetables that we use and help the wife can enough for winter.

"Cutting and putting the hay into the barn is no fool of a job, on a farm of this size, and I never had a son, who might have been a great help to me.

"Every fall I slaughter a hog, and perhaps that don't mean a lot of hard, dirty work, and it takes a powerful lot of pumping water from the well outside and heating and scalding and cleaning up, after the meat is cut up and the lard tryed out.

"If time should ever hang on my hands, there is always some work to do on somebody's barn or house. I do shingling, and build chimneys, and even helped shingle your church roof last year, and while I don't like to brag about it, I'm the only man who worked on that church repair job, who didn't charge a cent for it.



"No, Reverend Brewer, I see that's your name by this card, I don't have time or desire to go to church Sundays. I'm willing to take my chance on being saved with every darned one on your membership list, except foolish Tommy Bryan, who desserves to get to Heaven if anybody does.

"The folks around here call him the town fool, but out of a family of four children, some of them with good jobs in the city, it is Tommy, who never had sense enough to learn to read and write, who has stuck to his widowed mother and has taken care of her alone, all the years that she has been a shut-in with rheumatism.

"He believes in God, though I can't understand how he can, when he's never had a day's luck since he was born. He goes to church every Sunday, even when there is no preacher, because he says the singing makes him feel nearer to Heaven.

"But come to think of it, how did you happen to call on me? My name is not on the church list, and anybody who knows me would never send you to ask me to attend church.

"Mrs. Wait, did you say, the wife of Deacon Wait?"

The air was blasted with profanity, then the farmer continued:

"Well, all I want to say is, that I'm sorry for you, son. She must have given you my name for a joke, or perhaps for just a plain insult to me. You see I done some repair work on her cottage at the lake last spring, and it was the first time in my life that I was ever accused of being too high priced. In fact I don't charge as much as union wages.

"When I gave her my bill, Mrs. Wait began to plain about my work and said my bill was too hi

"I told her in plain words just what I thought and my language was not pretty. She had what pose was a spell of hysterics, and has hated me even I like her just as I like rat poison.

"I wouldn't take the amount that she tried to be down to, and so I've never got a cent for all the work that I did on her property.

"So she sent you to call on me. Ha! Ha! Excuse I have an attack of hysterics too.

"To think of that —— double faced hypocrite, se you to try to save my soul.

"I don't want to talk about that woman, conten as she she, but if she is going to Heaven, then I don' to enter the gates. The lower regions will have a better folks in it than many of your church membe I'm sure to meet all my friends there.

"Now don't get discouraged by anything that I'v I know that you've got to make a living at som but believe me, you would have done much better t followed the trade that bears your name. There is in brewing, and always a demand for beer, but souls is a hopeless business, as far as I have seen around here.

"Take this squash. It's a good one, raised from pl hard work and sweat. You have a wife, you say. I'm all the more sorry for yo cause the ministers here get such pay, and don't always get it o at that.

"Before you go I want to a a question. What time do you in the morning?

"Between seven and eight d say?

"By the Heavens above, no w you are pale!

"Just try getting up before and see the dew glistening on blade of grass and sparkling flowers like a million diamonds. Watch the sun from behind thosse great green ridges of mountai over there in the east, and see after awhile the grea ket of mist lift itself off the face of the great bald hd yonder mountain.

"There's no perfume made that is as sweet as the try air in the early morning hours, and the birds sing during the day, as they do right after they get I was religious, I might think that they were thanks to God for a good night's rest. If you gi plan a tryout, perhaps you'll understand better abou than you can ever learn inside a book."

After a moment of tense silence, Paul Brewer h his hand to the farmer as he said: "Thanks a l Haynes for what you have told me about the chur your feelings toward some of the members.

"I realize that you are too big a man to appr mean behaviour and hypocrisy.

"We must never forget that the feelings of Jesu not only constantly wounded while He was here earth, but many by their daily life are still causing sorrow.

"I am pale and frail, because I have overworke since I left my home in the west. For three years w lived in a two room apartment in a crowded sec the city where we had car smoke and cinders an

ıe adjacent railroad, and our windows looked ın back yards and alleys abounding in filth and a blade of grass or a green shrub or tree in

ve had to earn my way through two colleges, as her is a widow, and even my wife has worked to y our expenses for the past few years. She worked an office and I was at school, so we had to do rk at night. She typed my papers, cooked and and ironed, and we seldom got through before ht.

I have worked hard, but my work seems trivial parison with yours.

ıs born on a western farm and all of my younger arose early to help my father, a rural minister large family and very little money.

true as you said, that I could have chosen an easier on, but I am going to stick to this one, and I am at I called upon you first.

ed your help and the church needs men like you, ı need us.

said that you have no son, and I have no father, ıiss mine greatly. Will you do me the favor to play u are my father, and I am your son?

ou will attend the Sunday church services, I will ıu a half day of work on this farm every week, to ıp for the time that you spend at church. I am not g that as a reward or a bribe, as I do not approve er.

n learn a lot from you and perhaps you can get a companionship out of a new son wished upon you. to include my wife in this new relationship, as she ıur wife will get along happily. My wife is rather just now, and as yet we have had no time to be- ıcquainted with anyone.

is a brave little help mate, and I am proud of the ıat she accepts all the hardships and comes out ous.

d now I am going to thank our heavenly Father, ıding me here, and ask his blessing upon our act, that is if my suggestion is acceptable to

held out his hand and it was clasped firmly in the ıed palm of Farmer Haynes.

eling upon the withered squash vines Paul Brewer l out his heart to God, and when he arose refreshed onfident, he saw that the farmer had stood with , uncovered head.

mother was a Christian all of her life," said Haynes, ny wife is also a religious woman. Perhaps I have oo bitter and critical of others. I guess I have plenty lts of my own.

, son, I want you to carry out your plan. It awful hard for me to go to church, and there a lot of talk and ridicule, but it will make my appy, and if my mother, who I expect is in Heaven, what is going on down here, it will make her too.

by ——, I'll stick to you, for you have guts f you are pale and thin. This air will build .

d don't forget that you and your wife are expected r beans and brown bread Saturday evening."

odbye for now and God bless you, Mister Haynes, d bless you Dad Haynes," was the new minister's as he hurried to his car for his next call.

Changing Pattern of California

Harry Pressfield

The most obvious change with which one is confronted in California is increase of population. One can not give the figures with accuracy, the situation being too fluid, and, no census having been taken in five years. But, the figures have spurted up from 7,000,000 to 9,000,000. The cities, even the smaller ones, are a constant traffic's bedlam. When the time arrives that one can go to a dealer, pay the price, drive away a new auto, go across the street to a filling station and repeat the almost forgotten formula: "fill 'er up," the aspirin sales to traffic specialists will take a sharp upturn.

The professional and business life of California in normal years has usually been overcrowded. The increase of population will help out the physician, the lawyer, the chiropractor and the brush salesman when they return from the wars. The physician and the lawyer, now able to practice in the state, will have the advantage over the brush salesman. The entrance bars into the professions are going up and the examinations getting stiffer. At the last bar examination 60% failed.

To be sure, many a defense worker will go back to the South Dakota farm or to the cabin in the Ozark hills. But this exodus will be met by a certain incoming tide. In just about every town in these United States there is someone who, as soon as he can arrange it, is going to move to California. For a large number the war has caused the deferment of the proposed move for years. Increasingly, men and women are becoming the beneficiaries of industrial and other retirement plans. These old age security plans have now been in operation long enough to permit the arm chair air castle dreamers of the years to pin themselves to earth—and that will mean an acre or a half acre home at the edge of one of our California towns. It will mean a green lawn, white chickens, yellow cow. And, back of the house the diversified family orchard and the berry patch. The pensions that will be received will be for the greater number small, averaging under, rather than over, $100 a month. A small home on the land, with lowered costs of living, where the annual fuel costs are not excessive, offers a sensible and welcome plan of living. They are coming, Father Abraham, some hundred thousand strong. Sounds like a realtor's ecstasy, but it is only facing the shape of things to come in California. The practical suggestion to be made is that each community should have a committee representing every aspect of the community's life, commercial, educational, agricultural, religious, to welcome and continuously cooperate with these newcomers. The churches might well take the initiative in organizing such a committee. With a large infiltration in recent years from Texas, Oklahoma, Arkansas and other southern states, along with those who have moved in from the middle west, the effect of the population change has been to fix a strain that is socially conservative, politically democratic, religiously fundamentalist. Referring to the last named, the store front Pentacostalist group, or the Assemblies of God, is a familiar sight in our California towns. Sometimes they fold up because of lack of support or by reason of wrong location. More often, they move out into the residential section and build a church, any place, any time, as they do not have to say to any comity council: "don't fence me in."

The political significance of the population change may

(Continued on page 345)

Zions Herald

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, Editor
NORMAN E. LOCKWOOD, Publishing Agent

Special Contributors

CHARLES D. BRODHEAD
H. ELLIOTT CHAFEE
WILLIAM G. CHANTER
RAYMOND H. HUSE
RALPH W. SOCKMAN
WILLIAM L. STIDGER

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIII BOSTON, MAY 30, 1945 NUMBER 22

Bishop Hartman's Address to Entering Class at New England Conference

Stressing the agonizing call of human need in the days and years just ahead, Bishop Lewis O. Hartman on Friday afternoon at Copley Church, in his address to the class of young ministers who were to enter the New England Conference of The Methodist Church on trial, urged the candidates to "look long and hard at the postwar scene." Men and women, weary and nerve-torn, will seek escape from their worry and suffering in a deadly reaction unless they are given inspiration and spiritual strength through the church of the living God. Many of those in service will return home disillusioned and discouraged. They will need the Word of Life. The nations must now win the peace. They will never achieve it unless their plans are based soundly upon Christian principles. "Upon you and men like you," said the bishop, "rests the unescapable responsibility of leadership for the indispensable and abiding spiritual values without which we inevitably face another war."

Bishop Hartman then proceeded to warn the young ministers against the "perils of the short cut." "The age we live in is obsessed with the lure of bulk, numbers, and speed," he said. "We live in a time when material things have been in the saddle. We must now bring back the great ideals of love, truth, honesty, justice, fair play, and service for our fellow men." It is no easy task to awaken men to the realization of what they have lost and to the worth of eternal principles.

The minister must study. He must study hard. He is obligated to know his science of theology as perfectly as the physician knows his materia medica and the lawyer his Blackstone and legal precedents.

The pastor must not neglect his human contacts. It is a sad world of woe and suffering, of disappointments and discouragements, of sin and sorrow man beings need sympathy, the restoration o souls.

Never before was there an age so hungry f preaching. Preaching requires an agony of p tion. No mere essay, no pleasing discussion of news is sufficient. The world is to be saved "foolishness of preaching," but not by foolish ing. Again and again, the bishop counseled th dates for admission into the Conference to sh "easy way" and "avoid the short cut" in the ch ing work to which God had called them.

Questions Should Be Answered!

(Federal Council of Churches, please!)

(Methodist representatives on the Council, please!)

ZIONS HERALD has conducted a specific camp secure reconsideration of the admission of th versalists to membership in the Federal Cou Churches of Christ in America. This editor ha the officials of the Federal Council to state thei but the officials have refused to send replies fo cation. (The editor's files are full of letters exp violent opinions from Council officials—but th ters always end with the admonition, "Of cou is not for publication.")

Now we are proud to present a further sub tion of our views, in the form of a resolution last week by the New England Conference Methodist Church. The resolution was prepa presented by Dr. J. Franklin Knotts, ministe John's in Dedham, Mass.

Resolved that this Conference ask the fo questions:

A. To the Federal Council of Churches:
   1. On what grounds did the Federal exclude The Universalist Church fro bership?
   2. Does the Federal Council consider T versalist Church to be a Christian ch
   3. If it does, why are the Universal worthy to cooperate with other C churches?
   4. Does the Federal Council of Churc sider itself to be a judge of Protest ology?

B. To the Methodist representatives on th cil of Churches:
   1. Was there a minority vote recorde our denomination indicated that it admission of the Universalists?
   2. What persons constituted the m What persons constituted the minori

Methodists everywhere have a right to answers to these questions. We elect the M delegates to the Federal Council of Church

eral Conference, and the Federal Council of s gets adequate financial subsidy from our nation. *We expect the Council of Churches to each of these questions, and again we offer them for this purpose.*

"I See by the Herald"

Rev. J. Garfield Sallis, minister of Park Avenish, Worcester, Mass., has introduced a very ng column in his bi-weekly publication, *the Avenue.* He devotes a half column to bits that he has gathered from ZIONS HERALD— editor finds the column so interesting that he that he could employ this news-gathering par- Worcester!

re delighted to have articles and news items d from ZIONS HERALD, and urge pastors every- o use anything, except copyrighted materials, ll be of interest to parishioners. We do ask redit line be given to ZIONS HERALD. (We modld, that we would be equally pleased to get otions too!) This is not an official publication Methodist Church, and does not want to be— 123 years ZIONS HERALD has served Methodism e very best news and views that it could print. proud of our record, not only because we are est weekly paper in the denomination, but also this paper has dared to stand up for some unpopular causes.

"The Pilot" Reacts

following is quoted from an editorial which ed May 19th in *The Pilot*, official organ of the Diocese of the Roman Catholic Church. The l refers to this editor's "comment" on the redress of the Rev. Edward Lodge Curran (Z. H. 8). After this editorial is read, we suggest that der turn to the "Readers Write" column, and e letter from the Frances Sweeney Committee, ommittee of progressive Roman Catholics.

Curran's lecture inspired an unpleasant editoa Protestant magazine printed in Boston. The accuracy of the writer was his reference to the e as 'America First-ers.' Actually they were letely non-political group—The St. Augustine , No. 1287, of 'The Ladies Catholic Benevosociation.' They are not merely inoffensive; e a kindly, constructive group of people who ganized in order that as a league they may hers more effectively.

editorial described the priest-orator as 'this ual who is addressed as "father." ' Of the more housand priests in the Archdiocese of Boston, addressed as 'Father.' It is an appropriate and ng title. And Fr. Curran has done and said to forfeit the normal courtesies due him as a

his critic, however, Fr. Curran is a very dangerous citizen. He 'has proved himself to be one of the outstanding friends of fascism in our nation, and his movement has developed a strong undercurrent of sympathy against Russia and international friendship.'

"Whatever his other faults, the writer of this editorial has shown himself a very frank, forthright person. Let's meet his candor with an equal candor of our own.

"Frankly, then, we're getting weary of this character-smearing of everyone who dares to say a warning word about Soviet policy. If we, who think Stalin has grown drunk with power, are mistaken, enlighten our ignorance. But please accord us the courtesy we were taught to practice as 'teen-agers in the high school debating society. Don't, merely because you disagree, write us off as either knaves or fools."

Cabinet Changes

The three resignations and the three new appointments announced yesterday at the White House are the first important steps taken by President Truman to reorganize the Cabinet. That he is entitled to have a Cabinet of his own choosing no one will question seriously. The relationship between a President and the head of any one of the great departments of Government service necessarily involves a large personal factor. It is not only proper but essential from the public point of view that these offices should be held by men with whom the Chief Executive believes that he can work to best advantage.

It is significant that none of the three resignations accepted yesterday involves a change in the direction of military or naval strategy or in the conduct of foreign policy.

The British Cabinet has resigned, the British Parliament has been dissolved, effective June 15, and the British people will go to the polls on July 5 to elect a new Parliament and create a new Government whose composition and policies will not only affect the destiny of Great Britain and the British Empire, but will also be of the greatest importance to Britain's allies. The American people who went through two Presidential elections and an additional Congressional one while the world was at war will not cavil at this. That is the way democracy works, and it is a special tribute to the effectiveness of British democracy that it maintained a political truce throughout the European war and accepted the longest Parliament since the days of Cromwell rather than deflect any energies from the war effort to engage in politics for party advantage. The American people will therefore watch the forthcoming election with sympathy and understanding and with the same scrupulous restraint in taking sides which they expect other nations to observe toward their elections.—*The New York Times* Editorial, May 24.

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for June 10.

THE MINISTRY OF JESUS.—Matthew, Mark, Luke, and John—especially Mark.

I. *The ministry of Jesus as the proclamation of good news.*

In Mark 1:14, 15, and Luke 4:16-21 are two summaries of the early preaching of Jesus. They sound the key note of His ministry. We may notice two things.

1. The emphasis on the joyous nature of the message. If Matthew 3:2, the message of John the Baptist, is compared with Mark 1:15, the resemblance seems so close as to amount almost to identity, but on a second reading, and the comparison of such passages as Luke 3:7-9 with Luke 4:17-19, a radical difference in emphasis appears. John stresses the terror of the coming judgment, Jesus the joy of the coming deliverance. But both messages call for repentance—that of John because the unrepentant must perish in the judgment, that of Jesus because only those who repent can receive the blessings of the kingdom of redemption. The word for repentance in both cases means a change of mind, and certainly those whose minds are centered on this world and its goods, on the self and its gratification, cannot enter into the joys of the kingdom of heaven. But Jesus was coming to reveal the true richness of the kingdom, and His summons to repentance was a glad call to leave the wretched and petty ways which could never lead to more than a half-life, and walk instead in the highways of God. Change your minds—cast out of your thinking and out of your lives the deadly illusions of this world, and learn the truth which makes men free. The message of Jesus is joyful and positive, but for that very reason it brings a sharper challenge than the more severe and less positive word of John.

2. Jesus proclaims the kingdom as present. It is not merely a hope for the future, its blessings are given here and now. "This day is this scripture fulfilled in your ears." (Luke 4:21.) "The time is fulfilled." (Mark 1:15.) This is good news indeed. With the coming of Christ the old era is at an end and the new age has begun. As long as time endures, the full meaning of His coming will continue to unfold itself, but the great crisis point came when the work of Christ on earth began. This is a constant element in the teaching of Jesus. (Matthew 12:28; 11:12-14; Luke 17:21.) For all who will believe, the kingdom of God is here. Of that kingdom they are citizens, and though they now dwell in a far country, still their company is a colony of heaven (Philippians 3:20).

II. *The ministry of Jesus as a mission to the "little people."*

The passage from Isaiah from which Jesus read in the synagogue at Nazareth deals with the despised and neglected of the earth. Originally, of course, it referred to the conquered and exiled people of Israel, one of the little nations of which the great powers make so little. The story of Jesus is the story of One Who was a friend of the poor and the weak, Who spoke words of grace and truth to the common people, Who ate with publicans and sinners, Who gathered little children into His arms, Who came to seek and to save those whom the world was content to count as hopelessly lost and not worth searching for.

Are we not too ready to pride ourselves on the fact that our churches are gatherings of the "best people," forgetting that too often they have small appeal to "t people" and only a lukewarm care for them? Is church in peril of becoming a middle class organ There are those who say that it has already bec that. Can the true Church of Christ be an organiz any class? "The Spirit of the Lord is upon me, he hath anointed me to preach good tidings to th

III. *The ministry of Jesus as a gift of His life for the l world.*

The ministry of Jesus was not only a work of ing and teaching. It is true that He spake as ne spake. All who heard Him, save those whose hea hardened by the sin against the Holy Spirit, won the words of grace which proceeded out of His Surely Jesus worked with the skill of a master tea with all the authority of superlative wisdom. But than the teaching was the Teacher, and mightier Teacher was the Man, the great Person Who by and death revealed the potential worth of man b ing to man the God Whose son he might be.

No one who reads the gospel can fail to be st the way in which the death of Jesus gives final a to His words and to His life. He taught the su of the spiritual, the comparative worthlessness of terial. He taught that greatness was a matter of that he who would find his life must lose it, that the greatest thing in the world, since God was and only God really counted. He taught all this His death He put His teaching to the test, so acceptance of the cross was the unanswerable pro sincerity of His words as His victory over the gr the unshakable affirmation of the validity of His

But His death was the inevitable outcome of He lived His teaching, and the world which live things which He denounced as in themselves could not tolerate Him. If He had been conte words He need not have perished on a cross. But not content, and since His words had behind t power of a great life, they were too dangerous t nored. The world quite rightly saw in Him it enemy.

But the world failed in its attempt to crush H clumsy violence was blunted on the unarmored the Christ. For He was the Son of God as well of Man. In word and life He revealed God, t Reality, invincible and eternal, Whose ways are ways of the world, nor His thoughts its thoughts. great ministry to men is that revelation. The livi cannot be revealed in words only, but in a Life that overcomes the world and conquers death.

LESSON FOR JUNE 17, "The Church Begins Its Wo

Suggestion for study.

In the period covered by this lesson the church remaine in Judaism. What elements in its life, however, were for its free expansion beyond the limits of the Jewish re organization?

HOW LONG HAS IT BEEN SINCE YOU WENT TO CHURCH SCHOOL?

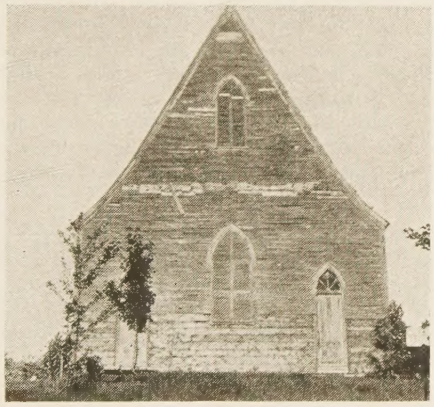
Changing Pattern of California

(Continued from page 341)

alized when a congressional readjustment will in the e increase California's present 25 electoral votes possible 30, making the state more than ever a pivotal in national elections.

interesting annotation that might be made relative e changing social pattern in California is that many have come into the state in recent years, who might r other circumstances be desirous of returning to former homes, will insistently continue their resi-. Climate? Oh, no! California has the highest old pension payment in the United States! A residence veral years in the state has already given an estate turity if one is edging toward sixty-five. It remains seen how California financially adjusts itself to the ahead.

e can not consider the changing pattern in California out reference to the acutely disturbing race conflicts. ularly enough, the adjustment of the Negro popula- to a settled situation in the state may in the future e more troublesome than in the case of the Japanese. Japanese are going to have the advantage of a grad- hange of sentiment. Leaving the hot heads and the ts out of consideration, the contrition felt by a large on of the population to the harsh and often ruinous cations to which the Japanese were subjected, will ate to a generous action extend- n many directions. Many of the ese already returned to the state shared in this warmheartedness. n some of the Japanese reestab- a former business they will find finite goodwill flowing in their tion.



the case of the Negro, regretably, can not be so hopeful. As an in- e typical of other situations, the cities of San Francisco and Oak- have had so great an influx of roes that the white population has amazed and bewildered. The o sections are overcrowded. In San Francisco they in where the Japanese went out. As soon as the day es when the "No Help Wanted" sign is put outside gate, many of these Negroes are going to move out e cities and seek work in the smaller communities. pity of it is they are going to have difficulty in capital- on war time skills in a white peace time world. y of the men will only be able to do odd jobs; many e women will go into domestic service. Such smaller munities as Burlingame, Redwood City, Palo Alto have a definite increase of Negroes, and so all over state. Often they will not be numerous enough to a Baptist or a Methodist church. (As the old joke if a Negro is anything else, some one has been tam- g with his religion.) What will the white churches Something flashed in your mind just them? It might e as easy as all that. But, the hour has come to

e wishes that he could say that the Negro will find communities into which he will go, free from resent- . There is the fact to be considered that the Negroes have a fine and aggressive leadership. The point to , however, is that some of this leadership, to which an so readily pay the tribute of admiration may agitate for an over-night change in negro-white relationships. "Let-my-people-go" may be a good theme song, but it is to be regretted that a wise leadership among the Negroes, that recognizes that certain changes can not take place in the next ten minutes, should be stigmatized as "uncle Toms" by the newer, younger, impetuous group.

In the past ten years the conservative religious forces have become more definitely entrenched in California. I do not know as one can place any indictment against the more liberal churches for this shift of influence, but it is true enough that we face a liberalism less aggressive and less sure of itself. The week day or released time plan of religious teaching that started out with real promise two years ago, still makes encouraging progress in many places, but, here again, the divisive genius of Protestantism shows its hand. The fundamentalists are determined that they will not go along with others and are committed to the program, as outlined by the recently organized state organization of fundamentalists, to put a rival system of religious instruction in every community. As to the future of the week day instruction plan, a reasonable attitude would be to keep one's fingers crossed. A movement over which the educators were skeptical from the beginning, now shot through with the spirit of a feud, is in fair position to gradually fade out. But, unfortunate as that is, what is that, as long as our cleavages have been preserved?

The churches of the state are in better position to make an advance than in any previous time. The encouraging success with which the Methodists met the financial requirements for their "Crusade for Christ" is indicative of a material prosperity in which all the denominations share. The building plans, contingent on release of war time restrictions, will aggregate a sum in the millions the state over, a substantial cushion against postwar unemployment.

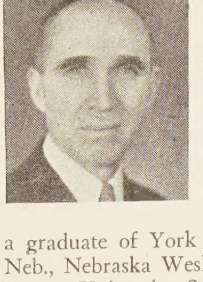
A statewide meeting of those Protestant churches that can be expected to work together should be called very soon to meet the urgency of the situation created by the wartime years. Denominationalism is not enough in face of the realities. Such a gathering will seek to take advantage of a united leadership, and to utilize such surveys already made, or possible, to avoid duplication of men and money. It will seek to readjust the ministry of the churches to rapid and confusing shifts of population; to stabilize religious education; to unitedly face the almost certain shortage of ministers; to meet the possible racial conflicts. Then too, to give the impact of a cooperative effort by resolutely facing the intensive secularism of this Pacific civilization in which the percentage of population gains is so far in excess of church gains. Only by such cooperative method and united leadership can the state-wide spiritual ministry of the churches be adequate to the needs of an imperious and anxious hour that has arrived in California.

Navy Ruling on Gift Subscriptions

Effective July first, all new or renewal gift subscriptions for Navy men with a Fleet Post Office address must be accompanied by a written request for ZIONS HERALD from the service man. This is a new ruling of the Navy Department affecting all magazines.

PERSONS

The Rev. Richard Kellogg, superintendent of the Northern District of the New Hampshire Conference, preached the baccalaureate sermon last Sunday at his alma mater, Nebraska Wesleyan, Lincoln, Neb. The following day, at the school's commencement, Mr. Kellogg was given the honorary degree of Doctor of Divinity. He is a graduate of York Business College, York, Neb., Nebraska Wesleyan, class of 1923, and Boston University School of Theology, class of 1928.



Mrs. Linnie (Coulter) Bucke, wife of Dr. J. E. A. Bucke, minister of the Methodist Church in Newport, Pa., died last Friday, May 25th. She is survived by her husband, a daughter, Dr. Elizabeth B. Miller of Wilmington, Del., and two sons, the Rev. D. Perry Bucke of York, Pa., and the Editor of ZIONS HERALD.

Two leading Boston ministers have announced that they will leave their pulpits here for other work: Dr. Henry Russell Stafford of Old South Congregational Church, goes to the presidency of Hartford Theological Seminary Foundation, Hartford, Conn.; Dr. Walton E. Cole, of Second Church (Unitarian) assumes his new pastorate at First Congregational Church of Detroit, Mich. Dr. Cole succeeds Dr. Gaius Glenn Atkins as minister of this famous old Detroit church.

Dr. Edwin Prince Booth, professor at Boston University School of Theology, and Mrs. Booth, have received word that their son, Edwin Bray, previously reported missing in action, was killed in action on March 24th.

Dr. Eddy Asirvatham, a native of India, and a graduate of the University of Madras, will teach in the field of Missions and International Christian Relations at Boston University School of Theology during the coming year, according to an announcement by Dr. Daniel L. Marsh, president of the school.

Pfc. David Fowler Reid, twenty-one, son of William Watkins Reid, of the Board of Missions, and Mrs. Reid, was killed in action in Germany, on April 30, according to announcement of the War Department. He was a medical corpsman wth the 7th Army. David was a junior in Oberlin College when called into service. He had a license as a local preacher from the Brooklyn North District of the New York East Conference.

Among those receiving degrees at Boston University Commencement on May 21st, was Florence Mary Bowmar, daughter of the Rev. Thomas W. Bowmar, pastor of Phenix Methodist Church, West Warwick, R. I., and Mrs. Bertha Ham Bowmar, who formerly served as a deaconess in the New England Conference.

Mrs. Lydia Fisk Higgins, widow of the Rev. James W. Higgins, died in Boston on April 14, 1945. She was born in Gorham, N. H., and was in her seventy-sixth year. Surviving are a son, James W. Higgins, of Boston, and a stepson, Harold L. Higgins, M.D., of Newton. The funeral service was held in the Trinity Methodist Church, East Cambridge, on April 17th.

Mr. Frank D. Howard, of Chicopee Falls, Mass., died at the Springfield Hospital on Saturday night, May 26th, after having broken his hip in a fall at his home on Friday. Mr. Howard was a member of the Boston Wesleyan Association and a member of the Wesley Methodist Church in Springfield. Funeral services were held at Wesley Church on Tuesday afternoon, May 29th.

Mrs. Hulda W. Johnson, wife of S. Peter Johnson, and an active member of the Glendale Methodist Church, Everett, Mass., until recently, has passed away. Funeral services were held on May 19th at her church, with the Rev. W. C. Pixler officiating.

The Rev. J. Lester Hankins, minister of St. John's Methodist Church, Dover, N. H., has recently returned from a trip to California to attend the 50th wedding anniversary of his parents. While there he preached in San Bernardino and San Francisco, and visited with his son, who is in the Navy Hospital Corps and has recently been transferred from South Carolina to San Francisco.

Centenary College of Louisiana (Shreveport) at its commencement services on May 23, conferred upon Boyd M. McKeown the honorary degree of Doctor of Laws. Dr. McKeown is well known throughout the church, especially in our schools and colleges, as head of the Department of Public Relations in the Division of Educational Institutions of The Methodist Church. Before unification, he had been, since 1930, Director of Promotion of the former M. E. Church South. Dr. McKeown grew up in a Methodist parsonage, being the son of a pioneer preacher, Dr. W. B. McKeown who, now ninety years of age, was an active minister and pioneer organizer of the north end of the Texas Panhandle.

Two grandchildren of the late George E. Whitaker, at one time publisher of ZIONS HERALD, were married recently. On Monday evening, May 7th, in Washington, D. C., Esther M. Thomas, first sergeant in the WAC, was married to Billie F. Lindsey, C.P.O., U. S. Navy. She is the daughter of the Rev. and Mrs. Hayward S. Thomas of Gorham, Me. Mrs Thomas is the former Marian Whitaker. On Saturday, May 12th, Alfred Lawrence Johnston, Jr. coxswain, U. S. Navy, was married to Miss Mary E. Labree, in the Methodist Church, Guilford, Me. Mr. Johnston's mother is the former Mabel Whitaker. The Rev. Hayward S. Thomas performed both ceremonies.

EVENTS

WILMINGTON, DEL. (RNS)—Church school methods were called "antiquated," by Dr. John W. Rustin, pastor of Mt. Vernon Methodist Church in Washington, D. C., in an address before the Peninsula Conference of the Methodist Church here. "I know church people who would vote little girls into a career of delinquency rather than permit dancing classes to be held in the church to keep them off the streets," Dr. Rustin He added that people will not attend until the church is willing to do "a housecleaning" to rid itself of unins and inefficient ministers and Sunday teachers, and institute a program tha appeal to "the finest and best" in the munity.

BOSTON, MASS. (RNS)—Creation of employment practices commission was by the 149th session of the New En Conference of the Methodist Church h endorsing the Curtis bill now pendi the Massachusetts State Legislature.

Following is the list of radio preache Morgan Memorial broadcasts for June June 15th on Station WORL (950) in ton, each morning at 8.10.

June 1—The Rev. Willard L. Clayton, Baptist Church, Malden.
June 4—Dr. Wesley G. Huber, Exe Secretary of the Evangelistic Associat New England.
June 5—The Rev. Robert M. Rice, U salist Church, Arlington.
June 6—The Rev. Harold B. Sedgwick tor, All Saints Church, Brookline.
June 7—The Rev. Benjamin J. Anc Gloucester Memorial Presbyterian C Boston.
June 8—The Rev. Daniel A. Thurston, Street Methodist Church, Lynn.
June 11—The Rev. Joseph A. Stev Church of the Redeemer, Swampscot
June 12—The Rev. Henry E. Helms, C of All Nations, Morgan Memorial, B
June 13—Mr. Fred C. Moore, Superinte Morgan Memorial, Boston.
June 14—Dr. Robert Wood Coe, Leyde gregational Church, Brookline.
June 15—Dr. Garfield Morgan, Centra gregational Church, Lynn.

NEW YORK (RNS)—Founded on th man vessel, "Bethelship," in New York bor during 1845, Swedish Methodis America is observing its centennial thi Special services are being held at Imm Methodist Church in Brooklyn, N. Y., was organized when the ship was aban Organization of 12 conferences of M ism in this country and in five f countries can be traced to the Beth ministry.

BOSTON, MASS. (RNS)—Peacetime m conscription was opposed in a reso adopted here by the 149th session New England Conference of the Met Church.

COLUMBUS, OHIO (RNS)—A bill p ting Christian Science practioners to for their services, defeated in the Ho the Ohio Legislature, may be given a chance before the current session ends

TRENTON, N. J. (RNS)—A proposed stitutional amendment to permit gar under church and charitable auspice killed along with 12 other proposed a ments by the Republican majority at cial session of the New Jersey Legi here.

The Annual Honor Service for men armed forces was observed in Trinity Methodist Church, Providence, R. Mother's Day, May 13th. The progra directed by the Church and Service Co tee. A large cross of carnations, one fo name on the honor roll, occupied the of the platform. A small cross of whi

With Our Writers

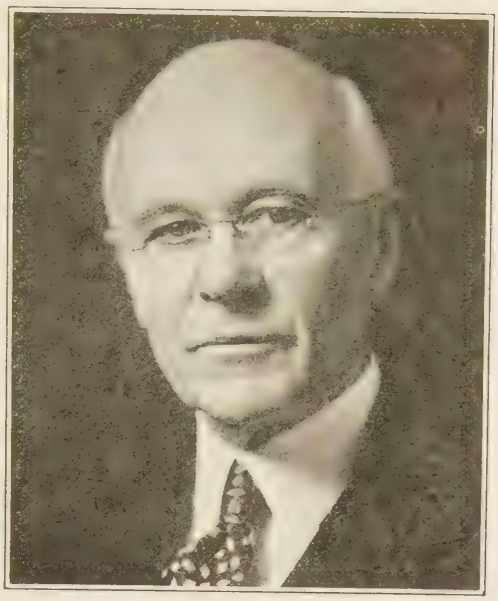
ANNIE CROSS ELLIS, Boston, Mass.; veteran newspaperwoman.

HARRY PRESSFIELD, San Jose, Cal.; member of the California Conference, and member of the California Bar.

GETTING A KICK OUT OF LIFE

William L. Stidger

Out of Writing an Obituary



editor said: "I want you to n obituary for Freddy Adams. t in your own way."

is my way and I think it will Freddy. I am truly getting a it of writing it and you will y, immediately.

dy Adams had as keen a sense nor as any man I have ever , and it did not desert him in week of his full, busy, event- . One day I said to Freddy: re going to get over there be- do, and I want you to reserve single, humble, sunny room , will you Freddy?"

, Bill, I will, and I'll hire a or you to play when you get

n I said to him: "I also want prepare the way for me; speak word for me. I'm not a bad nd I love people; so speak up , Fred."

e I will, and I'll also be down to the docks to meet you when your ship comes in, Bill."

man who had a spirit like that in the last week of his life needs any solemn eulogistic said of him. He lived life up to the hilt up to the last hour. The day before he l quietly into his larger living, he ran a service at Copley, and the night before, he o call on a lonely sick woman. Freddy said to me not long ago: "I'm the retirenest n Methodism. I retired from Springfield Church and came to the Seminary. Then ed from the Seminary because of old age and have served three churches since. Then ed from the Conference because of old age, and I'm still preaching. That's a record!" sn't it?

nty-nine years old, born in a Methodist parsonage, graduating from Boston University 6, he preached in Yalesville; New Haven; First Church, Schenectady, N. Y.; St. An- , New York City; and then became superintendent of the New York District. He at to become pastor of Trinity Church in Springfield, Mass., and built one of the most ful Gothic cathedrals in the nation, a structure which is his greatest monument.

eral years ago a boy who came to Schenectady a stranger and was befriended by Dr. s said of him: "You and Mrs. Adams always made everything you touched more ful." That statement and the story with which I opened this brief obituary are sym- f Freddy's glorious laughing, loving, lasting life. Do you wonder that I actually get out of writing the obituary of such a man?

---

s formed the center, honoring those had made the supreme sacrifice. The , Dr. Harold C. Metzner gave the ad after which Pfc. Wade Dodson, of gan and Pfc. Arthur Tessin, of Tennes- sisted by Lieut. Keith Goudey, passed a ion to a representative of each family.

r laboring under a debt of more than rter of a million dollars, the result of rgest church building project ever un- en by any Negro Congregation in ca, the St. Mark's Methodist Church in n, N. Y., announces a debt-reducing . Under the leadership of Dr. Sam- . Sweeney, pastor, $190,000 has been n the mortgage in the past four and lf years.

n fellowships, given cooperatively by ational Broadcasting Company and ngregationaal-Christian, Methodist and terian USA churches, have been d for the second consecutive year by mittee headed by Dr. James Rowland , NBC public service counselor. They elected the following winners: the Rev. W. McMullen, radio chairman, Rhode Council of Churches and pastor of Edgewood Congregational Church, Providence, R. I.; Miss Pearl Rosser, director of radio education, International Council of Religious Education; the Rev. James W. Sells, executive secretary, Mississippi Rural Life Council; the Rev. James R. Uhlinger, radio chairman, Ministerial Association, Shenandoah, Ia.; the Rev. Paul Rasche, radio chairman, Council of United Churches, South Bend, Ind.; the Rev. Harold E. Ditzler, radio chairman, Church Federation of Los Angeles, pastor of First Evangelical and Reformed Church, Los Angeles, Cal., and the Rev. Clark Harshfield, radio chairman, South Dakota Council of Churches, pastor of United Church, Chamberlain, S. D.

Westerville, Ohio (RNS)—Overwhelming approval for Union of the Church of United Brethren in Christ and the Evangelical Church, was voted here by delegates to the 34th quadrennial conference of the U. B. denomination.

The School of Philosophy of the University of Southern California has recently received a gift of money that will yield annually $10,000, to be used to provide fellowships in foreign countries, particularly in Latin America. This gift was in addition to one from the same donor, for the support of a professorship.

Pressure on Governor Sparks of Alabama will doubtless bring about the punishment of the six white rapists of Mrs. Recy Taylor, young Negro mother, according to a statement by Mrs. Eleanor Graham Nichols, secretary for Christian Social Relations in the Women's Society for Christian Service of the Alabama Conference of the Methodist Church.

Bishop Smith Honored

Columbus, Ohio (RNS)—The story of a man who rose from oil driller to head two of the largest conferences in Methodism was told in song and story at an elaborate program here when Bishop H. Lester Smith was honored by the Ohio Conference of the Methodist Church.

Spiritual leader of 1,000 pastors and 500,000 communicants in the Ohio and Northwest Conferences where 2,200 churches, four colleges, three homes for the aged and two children's homes are located, Bishop Smith was presented with an illuminated scroll commemorating his 25 years as bishop. He is the oldest active bishop in the church and is one of five men who have ever served in that capacity for 25 years.

Principal speakers at the consecration anniversary were Bishop Schuyler E. Garth, of the Wisconsin Area, Gov. Frank Lausche of Ohio and Mayor James A. Rhodes of Columbus.

Bishop Smith is now 69 years old, the son of George W. and Lucy Smith. He was born near Indiana, Pa., and spent his early life with his father, drilling and opening oil wells. At the age of 18 he became a contractor and drilled his first well for the Standard Oil Co.

One winter during a temporary lull in his work, he attended evangelistic meetings in a small country church near Armagh, Pa., where he played the organ and led the choir. There, during one of the meetings, he felt the call to enter the ministry, and from then on he used his oil drilling and prospecting work as a means to get funds to complete his education for the ministry.

Crusade News

Methodist Crusade-Christ

Chicago, Ill. (RNS)—Enrolment of 7,000,000 persons in Methodism's 41,000 churches by the end of 1948 is the goal set by the Conference on Increasing Church School Enrolment and Attendance held here by the advisory council of the division of the local church of the Board of Education of The Methodist Church.

Norwich District, New England Southern Conference, reports total pledges of $35,007, thus exceeding its goal of $34,522 by $485. Six churches on the district, not previously reported, have reached or gone beyond their objectives. Of these, one, Trinity, Norwich, Conn., has pledged $1654 on a goal of $1619. The five others, all in Connecticut, have achieved their goals, as follows: Uncasville, $858; Vernon, $315; Willimantic, $1246; Windsorville, $165; Hockanum, $681. Dr. Earl E. Story is the district superintendent.

Church Editors in Philadelphia

As authorized by vote of the convention, this report was made by John van Schaick, Jr., for the 200 papers of the Associated Church Press.

(Continued from May 16th issue)

What Is Racial Equality?

Dr. Channing Tobias of New York, a member of the National Council of the Y.M.C.A., is a powerful Negro orator. Said one of the editors after the meeting, "What a rabble-rouser he would be if he were not guided by Christian principles!"

He began by saying that the report of Dr. Warnshuis was highly significant; especially what he said about the change in European churches from concern about theology and individual salvation to concern for social action. "I have been wondering if there was a corresponding change in America. I fear not. The newspapers reported the protest of a body of clergymen on the West Coast because of the alleged swearing by the President as he got tangled in the curtains of the polling booth. I've had the same trouble and I've been tempted to use the same word. Sometimes we are inclined to say that there is no such thing as race equality. The question is so charged with dynamite that many say, 'Leave it alone!' All that race equality means is that there should be nothing in government that would prevent any individual from expressing his normal life. It means that every individual, regardless of how constituted by nature, should be rated by what he is spiritually.

"Sometimes what we call race prejudice is caste prejudice. I was in a Pullman car in the Deep South and noted that a white woman at the other end of the car objected to my being there. I noted also that in the seat with her sat a black woman. There was no objection to the black woman; she wore a badge of servitude and carried a young white child. The objection of the lady to me was more to my position than to my race.

"Two-thirds of the people of this world are not white. That gives the problem international implications. Racial equality cannot be ignored without peril for world peace.

"The Japanese at Versailles raised this question. It was sidetracked. Some believe that all that has happened since comes from that decision. The Chinese will want to know if color is going to mean discrimination.

"No matter how much men cry 'Hush! hush!' you cannot ignore the Christian gospel.

"In organized labor I find a courage in facing difficult situations that I do not find in the church. I find that courage in the Southern Conference on Human Welfare, where leading whites of the South do not hesitate to break bread when a few colored people are in the group."

Looking Toward San Francisco

Dr. O. Frederick Nolde, a member of the faculties of the Lutheran Theological Seminary and the University of Pennsylvania, gave a clear-cut, factual statement of what men of good will have a right to expect from the San Francisco Conference as safeguards of religious liberty.

"Men always are faced with the danger of a violation of human rights," he said, "by governments or by churches. A remedy can be found, through governmental action, international action or educational processes.

"While many think that the Dumbarton

TOGETHER, through The Upper Room

"My husband, who is in the service and overseas, has asked me to send for two copies of The Upper Room, one for him and one for myself, so that we might read the same thought and chapter together each day and pray the same prayer."

"My husband writes: 'I have received the copy of The Upper Room. It's the best reading I can have over here.' This book always meant so much to him and me; and we read it together still, I in this country and he overseas."

These two letters among thousands tell a beautiful story . . . of persons far apart, yet together in the fellowship of daily devotion through The Upper Room.

We pass this thought along in the hope that others may be similarly blessed through a spiritual "tie that binds."

Orders for the July-August-September issue of The Upper Room should be sent in now. The Upper Room is available (English and Spanish Editions) in quantities of 10 or more to one address at 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Special envelopes for remailing, $1.00 per 100. Address all orders to

THE UPPER ROOM

MEDICAL ARTS BUILDING NASHVILLE 3, TENNESSEE

oposals emphasize this matter suffi- others look to San Francisco for a ntement of human rights and funda- freedoms. The rights, it is held, be mentioned and an agency set up e them."

New Officers

e closing session Thursday afternoon, cers were elected as follows: presi- r. T. Otto Nall, managing editor of *ristian Advocate,* Chicago; vice- t, Dr. A. J. Wilson, editor-in-chief *United Church Observer,* Toronto, secretary-treasurer, Homer M. King, f the *Protestant Voice,* Fort Wayne,

etiring officers have, in the opinion of tors, rendered distinguished service. re Dr. Bernard J. Mulder, editor of *urch Herald,* Reformed Church in America, president; Dr. Nathan R. n, editor of the *Lutheran,* Philadel- ice-president; and the Rev. John E. editor of the *Michigan Christian Ad-* Adrian, Mich., secretary-treasurer. Mulder presided with high ability and Every session was opened with Every question was disposed of ly.

ck to the Old-Fashioned Paper

k the most modern type of a news- an on one of the most modern stream- f weeklies, which deals in millions the church papers deal in single dol- tell the editors that they ought to to the church papers of their great thers; not to the blanket sheet but poetry column, the young people' he ladies' miscellany, the story col- nd all the rest of it.

speaker was William Hoeft, business r of *Time Magazine.* His subject was ising the Church Press." He was a ful man and a kind critic. He wanted g the church papers up to date, but no idea that his prescription was as al in journalism as ipecac and Peru- rk in *materia medica* a hundred years

practice group journalism on *Time, e* and *Life,"* said Mr. Hoeft. "We are . So I asked various editors and man- n our three papers to look at this bundle of church papers and tell me what they thought of them. They agreed that they were not interesting. They had no appeal for people and none especially for young people.

"*Time* has a circulation of 1,200,000, *Life* has a circulation of 4,000,000. The circulation of both could be doubled if we could get the paper. Those statistics are encouraging. But as a church member I get an awful feeling when I get the figures of Sunday school attendance in all the churches. The church papers should be doing more for young people. You may answer that our papers have millions of money to work with and you do not, but in my judgment the trouble lies deeper than in lack of money. Consider the size. People like something the size of the *Reader's Digest.* Plan for pictures. Write up a minister for every issue. Get a story about a layman. Write something about the women. And illustrate all the stories.

"Check up on the format. It probably can be improved. Take the advice of great printers. They will be glad to help. Study how to handle your names. The cheapest, poorest clerk should not be put in charge of the mailng list. It makes trouble. Don't fool around with poor help and don't acknowledge letters or let your clerk do it a month late.

"Put the editorials in the middle, or at the back, and a live news story in the front. Have a young people's department packed full of things they will read. Have a woman's department. Think what the women mean to the church.

"Every church paper should have an active board of consultants, twenty lay and twenty ministers.

"Send a questionnaire to 200 laymen and to 200 ministers. Tell them to give their age and their sex, but not their name. They will write more freely if they do not sign."

Resolutions

Dr. Guy Emery Shipler, editor for the *Churchman* (Episcopal) of New York, presented resolutions, which were unanimously adopted. They said that there should be no postponement of the San Francisco Conference, that an attempt should be made to improve the Dumbarton Oaks proposals, that church people should do all possible to keep our country from lapsing into isolationism, and that Canada and the United States should work together for world peace.

A resolution by Homer King, dealing with freedom of the press, likewise was adopted.

C. D. Solomon of the *Florida Baptist Witness* invited the convention to hold its 1946 session in Florida. This was referred to the new executive committee.

The new president, Dr. Nall, made a brief address which emphasized the high responsibility resting on the editors in these momentous times.

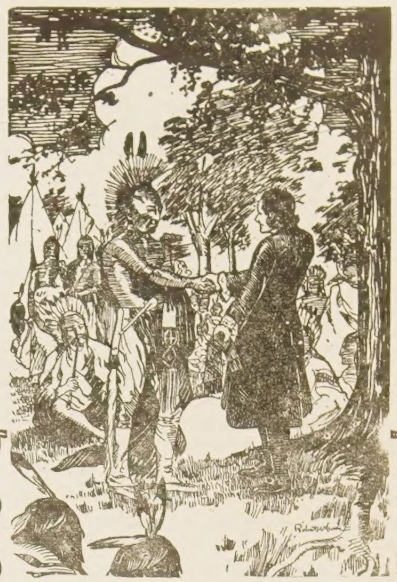
A message of sympathy was sent to Dr. W. M. Rochester of the *Presbyterian Record,* Toronto, in his illness.

It can be said fairly that the Protestant papers represented in this association never have been more united or determined. They have had wise leadership. An immense amount of work went into the creation of this Philadelphia conference, but the results in terms of wider knowledge of vital questions and a heightened sense of responsibility fully justified the effort. In a day of world upheaval the Protestant editors at least are not contenting themselves with calling the President of the United States to task because he humorously ejaculated damn.

—BIBLES—
hose who appreciate fine literature
those who seek guidance and help.
Send for Catalogs or call
SSACHUSETTS BIBLE SOCIETY
ornfield St. Boston

MOUR, ROTHERY & CO.
-- S. T. EMERY --
INSURANCE
Y BROAD STREET, BOSTON

r Service
AY or NIGHT
Call
LIBERTY
2496-2497
FEDERAL ENGRAVING CO.
EAST ST. • BOSTON, MASS.



"Treaty of Lancaster"—In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

FIVE HUNDRED POUNDS was a sizable sum in 1762. Now, in the Fund's 227th year of service to ministers, their wives and theological students, it is less than the average amount of protection carried by the Fund's policyholders.

★

Write for advice about your life insurance.

The PRESBYTERIAN MINISTERS' FUND

Alexander Mackie, D.D., President
The First Life Insurance Company in America—The Oldest in the World

FOUNDED 1717 CHARTERED 1759

Serving Ministers, Their Wives and Theological Students of All Protestant Denominations

1805-07 WALNUT STREET
RITTENHOUSE SQ. • PHILA. • PA.

Autobiography of a Plain Preacher

Raymond H. Huse

CHAPTER IV—UNDER THE BUTTERNUT TREE

Chronologically speaking, this chapter belongs in the center of the sandwich described in the previous one. It comes after the story of the "Careful Builders," and before the great neighborhood prayer meetings.

We had a new teacher that spring in the Country School. I always associate her coming with violets and mayflowers. She was a slip of a brown-eyed girl, with quiet dignity, firm discipline and an inborn pedagogical instinct. I still believe that when good teachers were secured, those old fashioned neighborhood schools were unsurpassed. I sometimes think I learned more in the eleven weeks of that spring term than I did in any other given period in my school life.

Miss Campbell wore at her throat a maltese cross of the King's Daughters, with its motto—"In His Name." She was true to the cherished New England doctrine of the separation of church and state, and did not teach us religion on school time, but it was not very long before the spirit of that silver cross changed the atmosphere of the lovely old school house, and we found ourselves eagerly trying to be true and good in His name.

I think that term of school prepared the way for what was to follow in my life as John the Baptist prepared the way for Jesus.

One summer day I was browsing in the book room in the old farm house and I came across two brown books called "The Cottage Bible." I do not know now who the commentator was, but at the foot of each page of the Holy Scripture were fine words of explanation and illumination. I took the New Testament volume out under the butternut tree and fortunately opened to the sermon on the mount. As I read those beautiful words, lying on my stomach on the green grass, the sunlight shone through the leafy boughs on the pages of the book, and the sunlight of heaven shone into my soul. As John Wesley said—"I felt my heart strangely warmed." Life has never been the same since that day. Was I converted then? I think so,—previous to that time I had, again quoting John Wesley, the "faith of a servant," now I had the faith of a son. Then I had a sincere religious purpose—now I had a power that made for righteousness.

This butternut tree experience has also influenced profoundly my view of the Holy Scriptures. I am to a certain degree a student of literature and a lover of poetry, but there is a holy incense that pervades my soul as I read the Bible that I get in no other book. Once in the hurry of packing I went to conference without my Bible. It so happened I had some major problems to settle. I had with me a book I bought at the book table containing the eloquent lectures of a well known bishop, but they were like tepid tonic when I needed the cold water from a living spring.

Whenever in my ministerial life I have substituted books about the Bible for the Bible itself, I have experienced a distinct spiritual loss.

Higher education had not become universal in rural New Hampshire when I was a boy, most of the youth completed their formal schooling in the district school. The favored few went to some academy. They became sort of intellectual aristocrats, were elected to town offices or went to the state legislature. Then a new thing came to pass in our town. A home town boy had made good, he became what we called a rich man from the manufacture of shoes in a distant city in war time. He kept his money while he lived, but scattered it generously in his will. Among other bequests he left money to build and endow a free high school. A thoughtful young Harvard graduate was selected as principal. He had an abundance of good sense and recognized the fact that most of his students did not need to get ready for college, but for life. He had agricultural courses long before they had pedagogical standing.

The chief things I learned from him, however, and from the quaint little English teacher were literary courage and literary appreciation. They made me feel that I could write in prose and poetry, and on the other hand they introduced me to the master writers of the English speaking world.

These not only instructed my mind but inspired my soul. When I see how blank modern high school students look when I talk to them of the New England poets, I wonder if they are not missing something that enriches human life forever and a day. Of course they may justly retort that I am correspondingly dumb when they try to tell me about modern drama. Well, perhaps I am, we will not debate that, but I shall always be grateful for that immortal group whose faces appeared on the old fashioned game of authors.

My high school days were not wholly happy. I was much younger than m the pupils, and felt the strain of try keep up my end of the log. However I got discouraged during the week, the always a bright Sunday afternoon branch schoolhouse, where I could gi testimony and hear others tell of the jo had found in living for the Christ, n I ever get away from what came to m der the butternut tree.

WHEN YOU MAKE YOUR WILL, After Providing for Your Dependents, Will You in Gratitude Include Our Aged, Dependent Preachers?

They gave you hope and courage as you faced life
You give them hope and courage as they face old age

If your Will is already made—Why not add a Codicil?
Or use our Estate Note—Payable after your decease

WHICHEVER YOU DO, USE FULL LEGAL NAME:

Preachers' Aid Society of the New England Annual Confere of The Methodist Church

Will You Help the Pension Fund Now?

Send a War Bond with legal name as above, adding "A Corporation"
Send a Check making it payable to *Preachers' Aid Society*

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exe
581 Boylston St., Boston 16,

Hoover Urges Speed in R for Europe

Pleading vigorously for quick act providing food and clothing for the w people of redeemed Europe, ex-Pr Hoover placed special emphasis in his at Carnegie Hall, New York, May 8, imperative needs of children. The m attended by more than 2,500 person under the auspices of the Save the C Federation, American member of th the Children International Union, "I could take your time for hours official reports on the condition of th dren of the industrial areas when the out from under the German yoke. could add heartbreaking accounts children in Holland and Norway," Mr. Hoover. He went on to emphas necessity for immediate action, urgi if the UNRRA cannot act promptly t Department, which controls all the f should take over the whole problem government agency, whatever it is," on to say, "should at once follow the ence and the great success of the l by joining with the women of the l countries to establish thousands of in the industrial areas for rehabilita undernourished children. They sho furnished the special food, clothing an ical supplies they require." And "w agency undertakes this job," he co "should transport supplies for and place for such organizations as 'Sa Children Federation,'" which "ca sympathetic help that official agenci not so fully accomplish. The prese and rebuilding of these children i greater contribution to freedom, to ity, to peace, than a hundred signe ments." Brief addresses, approving t seas relief work of the Save the Childr eration and describing the conditions countries, were made by several general, including those of France, E Norway, Sweden, and Czechoslovaki

TAKE Sun-Glow TABLETS
Regularly

These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D—with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUG STORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.
Worcester, Mass.

e Homemaker's Corner

Mrs. Harry A. Burnham

at Not to Take on a Vacation

ce heard a man say that his greatest ty was that he took his office desk to ith him. In other words, letters to decisions to make, people to meet, d themselves into his dreams so that oyed little real rest.

vacation season approaches. Most of vacation near home, perhaps at home. nportant thing is that we really "va- our minds and hands of the usual of responsibilities; that we do and something new, something entirely ted to our daily schedules.

ks to read might be selected on sub- bout which we know little. There is of satisfaction in being entirely ig- about some subject; it leaves one so space in which to pioneer.

e must eat, and I suppose we must, ve all the opportunity in the world to new dishes this summer. We can o want what we can have, and to pre- nd serve it along the lines followed by city; the path of the least resistance.

mer is the time to eat in the gar- by a river or in a park. It is the to learn, if friends drop in, to serve l of milk, some crackers, and berries a near-by field, unapologetically and amed.

t of us have probably accepted some , club or community responsibility for xt year. Why not wrap it up carefully ut it in a dark closet for a few weeks? l seem much less formidable when we t out in the fall.

may not be able to follow the lead of etta R. Eliot in the following lines, but ight try to get as near it as possible:

What shall you do this summer?"
"Nothing," I stanchly said. . . .

I shall lie at length in the sunlight
And count the pine-tree plumes,
And fill my senses with silence
And the odor of clover blooms.

I shall stand and stare, like the cattle,
At the rim of the earth and the sky,
Or sit in the lengthening shadows
And see the sweet days die.

I shall watch the leaping squirrels
And the patient, creeping ants,
And learn the ways of wee wood folk
In their unmolested haunts.

And perchance in the hush that follows
The struggle to be wise
Some truth that was coy beforetime
May take me by surprise."

Ernest L. Rand

e Rev. Ernest L Rand, pastor of the odist churches in Union Village and ford Center, Vt., died at the parsonage nion Village on May 10th.

. Rand was born in Cambridge, Mass., 17, 1879. He attended Wilmington School and studied for the ministry at College in Revere, Mass. His first pas- was with the Congregational Church ukham, Mass.

ring the first world war he engaged in C.A. work and was in Russia with the ga Expedition. He became the first rican to be decorated with the Russian Cross of St. George, which he received for courage under fire.

Upon his return to the United States he became pastor of the Methodist Church at Gilman, Vermont.

He gave many lectures about Russia and had a fine collection of linens and samples of Russian handcraft.

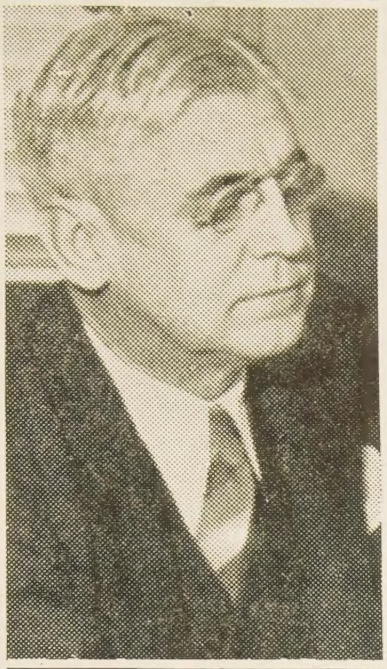
Mr. Rand was popular with young people to whom he was known as "Dad." He taught handicraft and gardening constantly at summer camps. His strenuous work along that line last summer sapped his vitality and he was not able to recover from an attack of influenza last November. Recurring heart attacks finally resulted in his death.

One of Mr. Rand's chief interests was that of beautifying the grounds around parsonages and churches. He made such a spot of beauty of an unsightly gravel bank on the grounds of the parsonage at Union Village that tourists often stopped to exclaim and to talk with him. He delighted in sharing his plants and flowers.

Ernest Rand will be sadly missed by his parishes, his state and by the gardens he planted and loved.

He is survived by his wife, Myrtle Emerson, a son Ben, of Cleveland, Ohio, and three daughters, Lt. Estelle M. Rand, Army Nurse Corps, on the Hospital Ship "Wisteria," Mrs. Nord W. Davis of Burlington, Vt., and Lt. Vernabelle A. Klein, Army Nurse in the New Hebrides. He also leaves five grandchildren.

RANKING METHODIST



Presides Over Bishops

CHICAGO — Bishop Charles C. Selecman, D. D., LL. D., of Dallas, Texas, newly elected president of the Council of Bishops of The Methodist Church, takes the chair for the closing session of the Council's 1945 annual meeting here.

Made a bishop in 1938 Bishop Selecman administered Oklahoma and Arkansas Methodist churches until a year ago when he was assigned to the Dallas Area. He was no stranger in Dallas having spent 15 years there as president of Southern Methodist University. Earlier he was pastor of First Church, Dallas.

Nationally known through his chairmanship of his denomination's Board of Evangelism, he will lead a Crusade in 1946 which aims for a million new church members and 500 new churches.

"Christianity Where You Live"

Rural pastors, a college on wheels, cooperative villages, religion, labor, and pressure groups, boom town problems, and the rise of new sects, are just a few of the seventeen chapters of this new volume in the series dealing with "The Church Among Uprooted Americans." It is one of the books in the 1945-46 program of the missionary Education Movement, and will have great value beyond the intent of the program proper.

The volume is a report based on careful observation while the writer traveled 18,000 miles during three trips around the United States. "It is a story about the church in a period during which headlines were being made around the clock and more babies and bombs, brothels and boomtowns than ever before were being produced in America."

The author, Kenneth Underwood, holds a Master of Arts degree from the University of Wisconsin, and his major interest is in religious journalism. He was graduated from Yale Divinity School in 1944, and at present is a Dwight-Hooker Graduate fellow at Yale, and managing editor of *Social Action*. He is well qualified to discuss and report some of the ways in which churches are practising and preaching Christianity, and some of the movements throughout the nation which offer new hope of reaching the masses of unchurched American people. ("Christianity Where You Live," 1945. Friendship Press. Cloth $1; paper, 60c.)

Miscellaneous Advertisements

WANTED—Housekeeper to live in. One who prefers good home to high wages. Write Mrs. D. E. Steeves, 48 Waban Street, Saugus, Mass.

EXPERIENCED ORGANIST wants position near Boston. Choir directing if necessary. Member of Guild and Truette Club. Box F, ZIONS HERALD.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Department 55, Scranton 2, Pa.

IT PAYS TO ADVERTISE IN YOUR CHURCH PAPER

BUILDING FOR THE FUTURE

... TODAY

Library of the
UNION THEOLOGICAL SEMINARY
New York

Boston University is undertaking to raise $1,000,000 for the construction of a building on the new campus fronting the Charles River to house its College of Liberal Arts.

The present College of Liberal Arts building, affectionately known as "688", is now outmoded and outgrown. It has reached the peak of its capacity.

A new building will make liberal arts education available to hundreds of additional deserving men and women including many returned veterans, and will inspire them to go forward to greater achievements in research, industry, theology, teaching, medicine, law, and every form of human endeavor.

BOSTON UNIVERSITY

College of Liberal Arts Building Fund Committee
688 Boylston Street
Boston 16, Com. 6070

Ernest G. Howes, *Chairman of Committee*
Alfred H. Avery, *V. Chairman of Committee*
Edward C. Stone, *V. Chairman of Committee*

Daniel L. Marsh, *Pres. of University*
E. Ray Speare, *Treas. of University*
Charles F. Adams, *Treas. of Fund*